Christian Register.

"AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?"——Luke xii. 57.

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ORIGINAL COMMUNICATION.

For the Christian Register.

The Doctrine of Motives and Moral Liberty.

The inquiry how *moral freedom* can be compatible with the operation of *motives* upon the mind, has perplexed the most powerful intellects the world has produced. This, in other words, has been designated, the doctrine of *Liberty and Necessity*. The *apparent* difficulty existing upon this subject will vanish entirely, when it is thoroughly examined.—Man is endued with certain *passions* and *affections*, capable, by their exercise, of procuring him pleasure or pain.—He is placed in a world where all these passions and affections have their appropriate objects acting upon them. He has a *power of discerning* in what way their exercise will be productive of permanent and substantial happiness, though it may be remote and future; and though in the first instance it may cost him much of suffering and self-denial—or of transient and brief gratification followed ultimately by lasting disappointment and suffering. This power of discerning is the result of an observation of events and the conduct of others, and of our own personal experience. He is possessed of a *will* which is acted upon by his *passions* and *affections* in reference to the circumstances in which he may be placed, and subject to this power of *discernment* between *ultimate* good and evil. The circumstances in which he is placed, so far as affecting his happiness or misery, according to the use made of them, are the *motives* which are addressed to him, and which are to influence his conduct. This then is the manner in which the moral nature of man is composed, and put into exercise. Now the difficulty suggested in regard to his being a *free* agent,or acting by *necessity* may be thus stated. It is said, it is true he acts with reference to the *circumstances* in which he finds himself placed and influenced by the *motives* which these circumstances present. But if he has no control over these *circumstances*, and must act as impelled by these *motives*, how can he be free?

As it regards the *circumstances*, it is evident it is of no consequence who is the author of them, whether the man himself or *any higher being*, provided he is at liberty to act as he pleases in reference to *them*. If I find myself in a situation where I can make my fortune by a particular undertaking, or fail to make it by neglecting it, and it is in my power to do one or the other it is of no consequence how I came into this situation as affecting my moral freedom.

Next with respect to the *motives*. It is said man must act as impelled by *these*, and must act according to the *strongest* motives, how then is he *free?* It is true he must act from *motives*, because as a rational and moral being, he is so constituted that he can be impelled to action in no other way. But if he can act in regard to these motives as he pleases, he is still free. And he *can* do this. In regard to every action he is called upon to perform or not, there are two distinct sets of motives, one prompting him to do it and the other not to do it. That set of motives is essentially and in their nature the *strongest* which promises him the *greatest* degree of good *ultimately*, from an obedience to them. That is the *weakest* which premises the *least* good *ultimately*. But it is obvious with this explanation, that it is not true, that man must act from the *strongest* motives. He may act from the *weakest*. And whether he will act from the one or the other must depend altogether upon his character and the degree of information he may exert himself to procure upon the subject, which character and information depend entirely upon himself. Upon his *character*, as having subjected all his passions and desires to the control of reason or not—Upon his *degree of information*, as having thoroughly examined the consequences which will flow from the action, or not having done this. If he has formed a proper character and obtained thorough information, he will probably act from the strongest motives, if he has neither or but one of these, he may act from the weaker. And it is this ability to act from either one or the other of these sets of motives, the stronger or the weaker, which makes him a free agent. That he may do this, is not only evident from the foregoing explanation, that *different* individuals would act *differently* in regard to the *same* set of motives, but from the fact that the *same* individual would at different periods of his life act in an entirely *different* manner when placed in the same situation.

To illustrate these remarks by a familiar example—Suppose that an act should be passed by the Government of the country, against the importation of a certain article into it, as being ruinous to its essential interests, and a heavy penalty attached to a violation of this law. This was the case with the article of *tea* during our revolution. Suppose an opportunity should occur when an individual might probably succeed in smuggling the article into the country and in this way make a large sum of money. Now the *stronger* set of motives would be against it. These are, that it would be a violation of the law of the land, with all the injurious consequences attending such a violation—that it would be a crime both moral and civil, subjecting him certainly to the punishment of God, and if discovered, of man. That it might and probably would destroy his peace of mind and respectability in the world. The *weaker* set of motives would be in favor of it. By so doing, he would probably make himself rich, and in this way obtain all the advantages which riches give a man in the world. Now whether he would or would not engage in this enterprise of smuggling, or act from the *stronger* or *weaker* motives, would depend upon the *character* of the individual. If he was an intelligent and upright man; he would *not*. If he was an ignorant or dishonest man he *might* do it. If he was a man who allowed himself to be the slave of his passions and propensities he probably *would* do it—if he had them under a proper degree of moral subjection he would *not*. If he was young and unthinking he *might* do it—if he was advanced in life and reflecting, he probably would *not*.

So then we see that there is nothing in the doctrine of *motives*, much as it may have perplexed the intellects of philosophers, which is inconsistent with *moral liberty*. But on the other hand, it is *essential* to this moral liberty, and in fact proves its actual existence. M. N. S.

DOCTRINAL.

The Double Will.

Among several interesting articles in the Unitarian Advocate for September, (published by Bowles & Dearborn,) we have the following comments on some of the revolting doctrines of Orthodoxy.

It is the Orthodox doctrine that God acts a double part towards mankind. He sustains two distinct, independent, contradictory characters. In the one he demands to be done what, in the other he determines shall *not* be done. In the former he appears with invitations, entreaties, promises, and threats, addressed to *all* men, which, in the latter he has already restricted to a part only of the race. By the one it would seem as if he wished us all to be good and happy. By the other he has ordained "*All distinctions of character*," and decided that a particular number shall be *made* holy and happy, and the rest abandoned to sin and misery without respite or end.

We proceed to substantiate this statement by the proper evidence. Dr Griffin in his work on Atonement already cited in a preceding article, writes as follows:—"I have shown you *two* independent characters on earth. If God acts according to truth, there will be a counterpart of them in the heavens: he himself will sustain *two characters*, altogether *independent* of each other. As he stands related to the *moral agent*, he is the moral governor; as he stands related to the mere *passive receiver*, he is the sovereign efficient cause. I say then if he acts towards these two independent characters of man according to truth, the moral governor will appear in his operations independent of the sovereign efficient cause. And so it is. These two characters of God are not only distinct, but in some respects *are opposite* to each other. In the one character God wills to suffer men to sin, when *his influence* could easily prevent; in the other he earnestly forbids them to sin, and urges all the motives in the universe to dissuade them. In one character he wills to suffer men to perish when his influence could easily prevent; in the other he swears by his life that he has no pleasure in the death of the wicked, but that they turn and live; and then presses them to return as though his own existence was at stake. In one character he *determined before* the non-elect were made that they should be left for destruction; in another he would have us to understand that he made them from the purest benevolence; and to confirm this, he has spread an ocean of atoning blood between them and perdition, and follows them with entreaties even to the gates of hell Contemplate God in a single character, and there is *no vindicating the sincerity* of his invitations to the non-elect; for then the whole that can be said is, that he presses those to live whom he has unchangeably *doomed* to destruction." See pages 205, 206, 207. See also Hopkins' system of Divinity, vol. 2, chapter on election.

As the moral governor of the world and the sovereign efficient cause are the same being, the God who is declared in the scriptures to be the God of the spirits of all flesh, Father of the families of all the earth, the doctrine here announced is no more nor less than this. God commands a creature to do that which he does not mean he shall do, which he wills he should *not* do. He says to *all* sinners repent! live! why will ye die? Yet before they were made he had determined that the greater part should be abandoned to sin and to destruction. He says to *all* sinners,—make you a new heart! obey the gospel! But before they were made he had resolved to impart to a few only of these "*passive*" impotent souls that divine "influence" which *alone* is declared to be the "efficient cause" of regeneration and obedience. He gave the elect only to Christ. Yet he entreats *all* without exception to come unto him. And Jesus himself, in sadly reproachful accents, though gentle and tender as himself, exclaims "Ye will not come unto me that ye might have life." In the *secret* covenant between the persons of the Trinity, it was before the creation *ordained* that a part only should be saved. And yet in the revealed gospel it is written, "the grace of God, which bringeth salvation hath appeared unto *all* men." Our doom was sealed then, and yet God addresses us with overtures of pardon as if it were not yet decided.

We are constrained to say that such a doctrine dishonors our Creator. It represents God as acting an insincere deceptive part. It makes him contradict himself. It supposes him to *mean* one thing and *say* another. It makes every promise and threatening of the gospel a mere delusion. For what is promised freely to every man under heaven who chooses to except it on the conditions expressed, turns out to have been in fact *given away unconditionally* to a selected number. And what is threatened solemnly against every son and daughter of Adam who does not take warning and cease from sin; turns out to be aimed only against a few who, though now no worse than the rest, were doomed before they were made, to eternal misery, who were in plain truth made on purpose to be damned, as the others were given to Christ at the same period, and were made on purpose to gratify "electing love."

BIOGRAPHICAL.

Rev. Dr. Holley.

The following statement relative to the early religious opinions of the late Dr. Holley, and to his conversion from Calvinism, is from the "Biographical Sketch" of this distinguished gentleman, recently published in this city.

Mr Holley was educated at Yale College, and received his religious impressions there, imbibing the principles of the Connecticut school, with all its peculiarities, at a time of unusual excitement, when his own mind was particularly enthusiastic. He received the Calvinistic system when to controvert it was a crime. That faith was considered the only true faith, and any modification of it, which did not, like that of Hopkins, render it still more austere, was thought sufficient to consign its author to everlasting punishment. It did, in fact, destroy him here, but it is grateful to reflect, that God, not man, rules hereafter.

For the young student eager for divine things no choice was left. He had no opportunity for fair examination. He read but one side. It was not merely, "Do you believe the scriptures," but "Do you believe the prevalent system, which is the only road to heaven?" It is no wonder that one of a liberal mind, which revolts at injustice and absurdity, should struggle hard in the conflict. He cannot, in all cases, nor for a long time, subdue entirely every natural feeling and generous sentiment. He will at length become disgusted with systems, break out from the rules of schools, trust to his own powers, look with his own eyes, and think with his own thoughts. Dissatisfied with such *ex parte* testimony, he will examine the whole ground of debate. He will see God as a kind, indulgent father, not as a merciless tyrant. He will feel in devotion a pure, holy, benevolent sentiment, which is to regulate the actions, as well as to direct the heart to God. He will see in the impulses of fanaticism, passion forced out of its natural channel, wild and irregular in its course, and tending, like all excess, to no permanent good

From views deemed by many derogatory to God and his government, Mr Holley was soon emancipated. His mind, like the natural organ of vision, readily adapted itself to a more extended range of observation. He did not shut his eyes to the more expanded view.

Arrived in Boston, where all subjects were freely discussed; where truth, not the interests of a sect, was sought for; mixing with clergymen of every denomination and mode of faith, learned and eloquent, and disposed to draw him into debate—a kind of warfare for which he had a taste as well as talent—his mind unfolded to a more extended view of Christianity. He saw that though one set of opinions might be right, another, in many respects different, need not of necessity be wholly wrong—they might agree in fundimentals—and that religion does not consist so much in thinking as in feeling and acting. He believed that men are the creatures of God; and that he exercises a moral government over them; that they are bound to worship him; and that they will be miserable or happy in every stage of their existence, *according to the state of their affections and conduct*. He believed the scriptures to be the rule of faith, but allowed of a variety of interpretation. As they were written for all nations, all climes, and all circumstances, and adapted to each, they could not justly be circumscribed by the peculiar interpretation of any man, or set of men; of a single church, village, or state.

He was, probably, led to examine the subject sooner, by the exaggerated accounts which he had received of the opinions, manners, morals, of those of the Boston clergy, who were called *liberal*, that epithet being used as synonymous with *licentious*. They were represented as intriguing and worldly, and as being neither religious nor moral. On becoming acquainted with their true character, he found them differing from the Orthodox, not only in being liberal, but in having, with as much simplicity of character, more independence, and moral kindness. If they had less of the form and show of religion, it was with quite as much of the spirit. This was, he thought, as it should be. He was not afraid of the responsibility, and did not hesitate to follow out his opinions, and defend them before the world, religion being designed, not only to fit us for another world, but to qualify us to live in this. As he never concealed anything, especially from selfish considerations, his new views of some points were sufficiently obvious, as was also a sense of the injustice to his adopted brethren. In consequence, many of his former friends became either disaffected, or his professed enemies. They did not, however, disturb him, or excite in him any resentment or unkind feelings.

MISCELLANY.

Rev. Mr. Hill's Address.

We recently gave an account of the ceremonies at the laying of the corner stone, of the House of worship now erecting by the "Unitarian Congregational Society" in Worcester. On that occasion the following appropriate Address was delivered by Rev. Alonzo Hill, junior pastor of the Society.

My Christian Friends,

"We have laid underneath this stone the customary memorials. We have assembled here, as it is right we should, under the open eye of heaven, to consecrate to God the beginnings of our labor; to implore of Him that by His blessing it may be accompanied and crowned. "Except the Lord build the house, they labor in vain that build it."—May the smiles of heaven rest to our undertaking.—May the most benign influence of our holy religion be shed upon it and bring it to a prosperous completion.

"It becomes us on this occasion to remember and declare the principles and the purposes for the promotion of which we lay this foundation. We would henceforth have this a holy place, but only as our associations shall render it so—as our affections shall gather and the believer's heart shall find a home here. We would raise here the walls and spread here the roof that shall shelter us from the sun and dews—but it is that the sun of righteousness may shine and the dews of divine favor may fall upon us. We would here erect the temple of God, but it is that we may rear one more ample than this, fairer than any visible one—more enduring than any of earthly materials—a temple whose walls shall be salvation and whose gates praise. We would build the cause of truth and goodness—of truth whose power only will enable us to act as our condition requires—of goodness on which only we can rest as the foundation of our hopes.

"Accordingly, in the erection of this house we would provide a place for the worship of our God, the Eternal and Invisible, in His sublime and simple unity and unrivalled glory. We would render here a filial service and seek here a Father's favor. By communing with His Spirit we would awaken a deeper devotion and a more fervent affection. We would also here acknowledge and receive Jesus Christ, as our spiritual Saviour, as the Anointed and the Son of God, endowed with power and gifted with the spirit. Here would we raise an altar to His teaching, that we may know our duty. Here would we from His own divine example catch the spirit of His religion, that we may fulfil it. Here would we stand and gaze into His open and emptied sepulchre and feel that amidst all our losses we lose nothing—amidst all our hopes we have one brighter, dearer hope, the hope of immortality. To promote these great purposes, to bring the choicest influences of religion home to our own bosoms do we commence this building. And we pray God, that truth, whatever it may be and wherever it may be found, may ever enlighten this spot: that the inspirations of the truest piety may be breathed here, and that charity free, full, unconfined, may go out from this place.

"But, Brethren, we do a small thing if we build this house only for ourselves. We do not gather here these enduring materials merely to serve the brief period of our own existence. We have a higher object. We would provide a place of spiritual teaching—a temple for the service of those who shall come after us. We would have those great truths which we profess—on which we rest our hopes go abroad with their sanctifying and saving power to enlighten, support and bless. For the diffusion of uncorrupted Christianity and pure religion, do we commence this church. And may we not from the past find assurances that we do not labor in vain or build in vain? It was under other circumstances and with other auspices you laid the foundation and reared the house, to which this shall succeed. Then, in this section of our country, you stood alone in the maintainance of the great principles of liberal Christianity, aided by no helping hand, cheered by no voice from those around you, you begun and went on through good report and through evil report. And now how changed! How have these principles gone out into all the land, and how many there are to animate us in this our undertaking.

The circumstances under which true religion has spread should encourage us. No external excitement has wrought this change. No violent agitations of public sentiment, no powerful effort has been made to produce it. It has grown silently and still like the harvest of the earth, which the rain and the dews water. The fields have whitened—the truth has spread widely and taken root deeply, its purifyng, its nourishing and its healing efficacy has been felt, while the influences under which it has grown, the rain and the dews, have been scarcely seen in their falling.—This revolution has gone on in the religous community, and will, we trust, go on until the triumph of the gospel shall be complete.

Another circumstance which encourages us is, that more enlarged views of religion have grown up amid the growing intelligence of the community. It is not in a rude age of the world, amid the dreams of enthusiasts and the wild theories and the wild practices of a barbarous people, that they have grown. They have not been nurtured amid ignorance and dark prejudices and darker superstition In an age of thought and reflection—at a period of unexampled intelligence; amid enlarged reading and the freest inquiry they have grown and spread and flourished. Have we not then the assurance, that with increasing knowledge they will continue to grow and spread, and flourish? that with the advancement of society will be the advancement of the power and influence of true religion? that Christian truth will sink still more deeply, operate still more efficaciously, and spread still more widely?

Then, Brethren, let these considerations encourage us in the work in which we are engaged. We are not living for ourselves alone.—We are allied to God, and the world, and truth, and we would have the world blessed in our doings. We would help to advance the cause of uncorrupt Christianity and true goodness. It is a cause which must go forward. As we look down the coming time, whatever changes may be in the future, however our little day may be darkened, the cause of God's truth will advance. The divine edifice, whose corner stone was laid in toil and sealed with blood, will rise above the mists of the earth in its awful majesty and fair proportions. We may not see the day of its glory—they who tread upon our footsteps may not see it. But the day will come, and we would help to usher it in, so that when living things shall have passed away; when the roof which is to be thrown over this spot shall have fallen, and the walls we here raise shall have crumbled, and the foundation we here lay shall be torn up, and our descendants shall gather around the place where we now stand and read the record we here deposit; then they may read in their own improved condition and character, in the privileges which they shall enjoy and the hopes which they shall hold—even then may they read a better, fairer record of what we do for the promotion of truth, for the honor of God, and the salvation of man.

English Unitarian Association.

At the late meeting of the "British and Foreign Unitarian Association," some complimentary allusion having been made to the Rev. Dr. Hutton, the preacher on that occasion, he addressed the company in reply. We make the following extracts from his remarks, as given in the Monthly Repository for July.

He was desirous, to express his firm conviction, that the cause which they were assembled to countenance and promote, was the cause of truth and the cause of the gospel, and required nothing but a fair hearing to ensure its success; success which, it appeared to him, might be anticipated with greater certainty from the circumstance that the sentiments which it professed might be held in combination with every form of church government. Episcopalians, Presbyterians, Baptists, Independents, and Methodists, as they were all Christians, so they might all be Unitarians. Unitarians contended for a general principle, for an eternal truth, and not for any particular forms of church government. Their object was to restore to the great universal Father that supreme homage, that exclusive worship, which all sects, whatever were their different forms of church government, ought to render unto him, and which was prescribed by Him who said, "In that day, whatsoever ye shall ask the Father in my name, that shall he give you." Perhaps this might excite a melancholy feeling in the minds of some who heard him, and they might be induced to anticipate the arrival of a period when Unitarianism would merge into Christianity; a melancholy feeling he was persuaded it would not be, for this was exactly the nature of Unitarianism; this was exactly the death of it which he would anticipate; it was the death of the stream in the ocean; the death of twilight in the day; the death of finite in infinite; of tempor-

al in eternal. The apparent progress of the great truth that God was one, had been by no means inconsiderable, as the company now assembled in that room could prove. The apparent progress had not been inconsiderable, but the *latent* progress had been much greater. In the bosom of all the sects which he had just now enumerated, Nicodemuses were to be found, who, under the shades of night, would profess those doctrines which he (Dr. H.) deemed to be the truth as it was in Jesus. Under happier circumstances than those in which Unitarians were at present placed, it might be hoped that these concealed members would make their appearance; when there was no lion lurking in the streets, they would probably make themselves known. The friends of liberty had cause to rejoice that the old lion of persecution, who had frightened so many persons, had waxed feeble; his sight was dim, his muscular strength was much abated, and though he now and then opened his mouth to terrify them, they were comforted by the conviction that his teeth were no longer there. We had often heard of the "march of intellect," and it was cause of rejoicing that it had been the march of civil and religious liberty, and those who had thrown the chains off their own mind, could no longer endure the idea of imposing them upon the minds of others. Governments were beginning to perceive that it was with actions only, and not with opinions and principles, which they had to do.

CHRISTIAN REGISTER.

BOSTON, SEPTEMBER 6, 1828.

Unitarianism in England.

The "British and Foreign Unitarian Association," held its Third Anniversary Meeting in London, on the 28th of May. Public religious services were attended, by an unusually large congregation, in the chapel at South Place. The discourse was by Rev. Dr. Hutton, from 1 Cor. iv. 4, 5, which, says the Repository, "was equally distinguished by the soundness of its argument, and the Christian fervor and charity of the principles which it enforced." Its publication is expected.

After service the business of the Society was transacted. It appeared, by the Treasurer's report, that the receipts of the year amounted to 1069*l.* 18*s.* 7*d.* The business of the Society is divided into four Departments, and Committees are appointed to attend to the respective concerns of each. These are,—The *Missionary* Department, the *Civil Right* Department, the *Book* Department, and the *Foreign* Department. Mr. Aspland, Mr. E. Taylor, Mr. Bowring, and Dr. Rees read the Report of the Committee under its different heads. The account which is given of that part of the Report which relates to the three first Departments, is brief, and not particularly interesting. What is said on the Foreign Department report, we give entire.

"The Foreign Department comprised a great deal of interesting matter. The state of things in Calcutta, above all, furnished great ground for satisfaction. Mr. Adam's letters will be read with great interest. There were also read some interesting letters from W. Roberts at Madrass; and the Report contained some valuable information as to the state of Unitarianism in America, derived from a source of the highest intelligence and authority."

The Report noticed, among other subjects, the state of religious opinions in Ireland, and recommended "that a visit should be undertaken to Ireland, by some minister accredited to the mission by the Association." This suggestion was agreed to by the society, with the recommendation that the visit be made as early as convenient. It was also resolved:

"That, to testify our sense of the Christian exertions on behalf of the principles of the pure gospel made by the Rev. Dr. Drummond, of Dublin, as well as to secure the influence of his talents on behalf of this institution, and to draw closer the connexion, between the Unitarians of Great Britain and those of Ireland, Dr. Drummond be invited to preach the next Anniversary Sermon."

Several spirited and well prepared resolutions were adopted, relative to the abolition of the Sacramental Test. These we should be glad to give entire, but our limits at present forbid. Upwards of two hundred friends of the Society dined at the London Tavern. We have given, on our first page, an extract from remarks of Dr. Hutton on this occasion, called forth by a respectful allusion to his sermon.

The company was also addressed in a similar manner, by the Chairman, W. Smith Esq. M. P.—Mr. Favell,—Mr. Porter,—Mr. Aspland,—Dr. Rees,—Mr. Bowring and others. We propose, on a future occasion, to give extracts from several of these addresses.

Before the company separated, the Chairman proposed "the health of a Rev. gentleman, [Dr. Channing] who, though a native of America, was well known to them all by his writings, and whose remarks on the Life of Napoleon had obtained for him a warm eulogium even from the Quarterly Review."

The greatest harmony and good order prevailed—and the whole of the proceedings of the Anniversary were considered as exceeding in interest any former occasion.

Another Calumny Exposed.

Our readers will recollect that a short time since we called their attention to the following article, which was copied into the Boston Recorder from the New York Observer, both of which are Orthodox journals:—

"*Unitarianism in a Dram-Shop.* A gentleman in this city called at a dram-shop a few Sabbaths since, with the hope of inducing the occupant to suspend his business on that sacred day. After some conversation, he presented him an appropriate Tract. It was a hopeless case: the man refused to close his shop, and in return for the gentleman's favor, handed him a Tract entitled "Unitarianism vindicated from the charge of not going far enough." *Query.* If Unitarianism is the religion of the Gospel, why is it so acceptable to men who live in the open violation of the laws of God and man?

Having before detected calumnies of this kind upon Unitarians, we referred this story without hesitation to the same class of compositions. We deliberately called upon the editors of the papers abovementioned, as men of common honor and veracity, to substantiate their statements by giving names, and dates and places. We demanded the name and standing of the *gentleman* who reported the anecdote. Six weeks have now elapsed since that demand was made. We have been impatiently waiting for a reply—but have looked for it in vain. The tongue that devised and embellished the tale is dumb. The fabricator has sought refuge in a discreet and dogged silence. In the mean time we have been furnished with the means of exposing this calumny. A friend in the city has put into our hands the following communications, which he received, without solicitation, from a gentleman in New York. They speak for themselves, and require no further comment.

To the Editor of the Register.

Sir,

Having seen in the Christian Register of July 26, an article under the title of "*Spirit of Orthodoxy*," containing an extract from a New York paper as published in the Recorder of the 11th June, headed, "*Unitarianism in a dram shop*," I would remark, that on Sunday previous to that date, a man, (not a gentleman) received a tract, entitled "Unitarianism vindicated from the charge of not going far enough," from a young man in a store in Canal-street, (which never has been occupied as a *dram-shop*, or for the sale of liquors of any kind,) in exchange for one he insisted on leaving there, entitled, "The Swearer's Prayer". The back room of the store was then occupied by a young man as a sleeping room, and the *sole access* to it was through the door by which the man above named offered "The Swearer's Prayer," and received the tract in exchange. Who "violated the laws of God and man?" The man who forced himself into a private house, or he who worshipped God in the manner his reason and conscience dictated? Yours, Juvenis.

The above communication was enclosed in the following letter, addressed to a gentleman in this city.

New York, August 3, 1828.

Dear Sir,

The enclosed article, under the signature of Juvenis, being so directly in contradiction of that in the Recorder of the 11th of June, I feel it my duty to address you on the subject, and state that *I can prove* the correctness of all J's assertions, as the affair took place within my premises, and I therefore enclose his communication to you, to act with it as you may think most expedient. Since it was written I have fortunately discovered and had an interview with the man who received the tract. He states that he informed the editor of the Observer and other religious friends, that he received the tract on one of his Sunday tours to propagate his religious tenets, but *denies* the part referring to a "*dram shop*," or any "open violation of the laws of God and man." I told him that the editor of the Observer must confess the error of their communication or that I would hand over his name to the editor of a paper who would farther notice their gross misrepresentations. Respectfully your's

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A kind and much respected correspondent complains, that the Register has become too polemic in its spirit; and, not unfrequently of late, has deviated from that course of forbearance and catholicism, by which our denomination has, for the most part, been so honorably distinguished. He does us the justice however, to suppose that the error is unintentional. That we have been able, in this day of peculiar excitement on controversial theology, to avoid this error, we dare not flatter ourselves.

In relation to articles of a doctrinal or polemical character, it is not surprising that our City readers, who have been in the midst of religious controversy for many years past, and whose theological opinions are now settled, should prefer fewer articles directed to the mere inculcation and defence of truth, and *more* that may assist in its application. But it should be remembered that very many of our readers are differently situated,—are now but beginning to inquire and examine, and eagerly look to our religious periodicals and journals, for assistance in enabling them to give an answer to the gainsayers who ask a reason of the hope that is in them. It is our wish however, as it has uniformly been, to furnish a suitable proportion of such articles as are referred to by our correspondent,—"on practical religion"—articles "that will warm our hearts and cherish our religious affections,"—and we earnestly solicit the assistance of our friends in furnishing original communications, and references to suitable selections of this character.

In regard to the degree of plainness and earnestness with which it is our right, if not our duty to speak of the many unjust and untrue insinuations and charges continually urged against the character and principles of Unitarians, there are, as it is natural to expect there would be, different opinions,—varying with the constitutional temperament of individuals,—or according to the degree in which they may have witnessed and felt the unjust and ungenerous influence of the charges we repel. We have not the presumption to suppose, in refering to articles deemed false, and of evil and injurious tendency in relation to our character and principles, that we have not sometimes, perhaps frequently, indulged a severity of remark of which we were unconscious at the time, and which, in more deliberate composition, we should, on principle have disapproved, and perhaps avoided.

Whilst therefore we deem it inexpedient to publish the remarks of our correspondent, we receive them not only with entire kindness, but with thanks,—as we trust we *shall* all future suggestions of our friends, in regard to such a conduct of our journal as shall best subserve the great interests of Christian truth, charity and holiness.

Infant Schools.

We cheerfully comply with a request to insert the following extract from a letter written by Prof. Norton, of Cambridge, dated at Liverpool, England, June 5, 1828.—It will gratify his friends at a distance, and the friends of literature and truth generally, to hear that Mr. Norton derived great benefit from his voyage, and will probably return in the autumn to resume his duties in the Theological School.

"We attended, a few days since, an infant school which has given me quite new views and feelings on the subject. I have seldom been more affected—it is not too strong a word—than in seeing as we did, a hundred little creatures, some of them not more than two years old, thus collected together. I am not apt to shed tears, but I could not prevent them from repeatedly flowing into my eyes. How many, how various, how deep associations are there with such a group, and with the thought of that most Christian and most judicious charity, which is preparing them to act their parts in life long after we may have passed away.

I had had no conception of the possibility of preserving so much order and stillness among such young children, (all under eight years of age,) as we found to exist, apparently without harshness or unpleasant restraint.

They were called upon to repeat the pence table, the multiplication table, to tell the number of seconds in a minute, of minutes in an hour, &c., with the names of the months, to answer in their catechism, and to repeat the commandments abbreviated; all which a majority of them did, speaking together, clapping their hands in unison in their secular exercises. Then they were amused by following the motions of their principal mistress, who imitated those used in different employments; repeating the explanation of them, as for instance: "This is the way we sow the corn," or "This is the way we wash the clothes," and "This is the way we wring the clothes," &c..

After this about half the school, the boys, went to play in the yard; and the girls went into another room, where, on the system of mutual instruction, a number of little monitors, five, six, and seven years old, were employed in instructing small groups of other children, teaching some their letters, and instructing others more advanced in reading. The children too young to learn were put on a carpet, to sleep or play as they pleased. Connected with this school was another for children more than seven years of age, containing somewhere about two hundred.

The advantages of the infant school are in relieving poor, laboring mothers, compelled to work for their livelihood, from the necessity of leaving their children neglected a great part of the day. In the lower classes the mother can often take but the most imperfect care of their comfort or improvement. They fatigue and irritate her with their applications and complaints, and the bonds of natural affection are thus weakened. In the school which I saw, the work of fifty mothers, for six hours in the day, is done by two school-mistresses, an immense saving of labor, resembling that effected by some mechanical contrivances. The children at school are at the same time occupied and amused. They are learning what will be of essential use to them, enabling them to secure any advantages for improving their condition in future life. And what is of the highest importance, their minds are imbued with moral and religious sentiments and principles. But I cannot, and need not, enlarge on the subject, for what I should say will occur to your own mind,

I have sent you all the papers relative to these schools, which I can procure in this place. I am quite anxious that you should bring this subject before the public in Boston, as an important object of attention.—You will make any use of my letter you please. I omitted to mention that the children sung a very pretty simple hymn about their infant school, written by the Bishop of Chester."

Why should we deem a man an "enemy of Christ" because he does not embrace our orthodoxy—because he does not see with our eyes and hear with our ears? The singular improprieties into which a man is betrayed by adopting this principle, are particularly manifest from what is stated in the communication of a Layman in this week's Register. We have received that communication from a source, which leaves us no room to doubt the correctness of the statements.

Ordination. The Ordination of Mr. *Frederic Augustus Farley*, as Minister of the Westminster-Congregational Society, in Providence, will take place on Wednesday the 10th inst, at the Rev. Dr. Edes' Church. The services will commence at eleven o'clock.

Unitarian Book and Pamphlet Society. The Annual meeting of this Society, will be held at the Vestry of the Rev. Mr. Barrett's Church, on Monday evening next, at 8 o'clock. Gentlemen friendly to the objects of this excellent institution are requested to attend.

ORIGINAL COMMUNICATIONS.

For the Christian Register.

The Conspiracy No I.

The existence of a conspiracy in this country, against the order and peace of the churches, as exposed in a communication in the Christian Register of the 23d ult. is too evident to be denied. A cloud of witnesses could be easily brought to prove the fact by presumptive evidence the most incontestible. It has been in operation, in different forms, already a number of years. In several towns in the vicinity of Boston, where regular churches and societies have existed from the early settlement of the country, where christian worship and ordinances have been regularly and well supported, and as pure a state of christian morals has been preserved as has been known in christendom, this conspiracy has actually been executing its designs! The good order and peace of the churches do not satisfy the conspirators. In all societies, even the best known on earth, there will be, through the capriciousness and the weakness of human nature some disaffected members. Wherever such cases have existed, or where the regular ministers, by sickness, misfortune or other causes have been interrupted or embarassed in their labor,—there these disturbers take their stations in the houses and under the patronage of the disaffected and disorderly in society. Here then, in the bosom of an orderly and peaceful society or parish are the conspirators, who begin their work under the most plausible pretexts. Sometimes they pretend not to be preachers, but they induce the disaffected members to call in their neighbors to attend their prayers. After prayer religious conversation is commenced, insinuations if not open declarations are constantly poured upon the ear to show that the doctrines which have been taught there, are unsound and expose them to everlasting destruction. Soon an evening meeting is opened, the neighbors are invited in, and all under the most santimonious pretence. It is not with the idea of preaching, or causing division, but only to encourage and comfort Christians, and to promote the general interests of religion! The disaffected member has a neighbor sick or afflicted. The prayers and counsels of the *stranger* are urged upon the unthinking neighbor, who suspects no improper design. Every prayer, every moment of conversation is designed to *alienate* the hearer from the regular ministry. Confidence in the minister of the society is thus insiduously destroyed, and the affections of a number begin to be alienated. Then comes a conspirator, whose operations are bolder. A division is created. The members of the society, whose sagacity and fidelity have guarded them against the imposition, feel a disgust at the folly and misconduct of both the agents and dupes of the plan, and cannot, in the honesty of their hearts, refrain from expressing it. A war is commenced that will rage, probably for generations; some will become the dupes of the imposture; their operations will cause much disorder and unhappiness in society, and in the view of many, religion itself will be greatly dishonored.

Already the injurious effects of this conspiracy, on the peace of society and honor of religion are extensively felt. Divisions have been produced as here described, although the malecontents have been few in number and possessed no claims to favor, and societies or combinations of men in our large cities have erected meetinghouses in parishes, where there was no want of places of worship, or ministers. By those foreign societies, ministers have been supplied and partly or wholly supported, and thus the work of division and strife is perpetuated. If our Saviour and his apostles have set the seal of reprobation upon any sins, they have upon such proceedings, when they denounced those "who encompass sea and land to make one proselyte," and have charged us to "mark those who cause divisions." These pretended zealots for religion have no plea that can justify them. Were the promotion of religion their object, would they not bestow their labor and their charity on those parts of our land, destitute of places of worship, and of the blessings of the christian ministry.

Paul.

Essex South Coference.

To the Editor of the Christian Register.

Sir,

On Wednesday, the 13th ult. the Essex South Conference of Ministers, met at the Rev. Mr. Oliphant's meeting-house in Beverly. A large audience was present, consisting chiefly of females.* The reports made to the Conference of the state of religion in the vicinity, were interesting and *original*—presenting a view entirely novel to most of the hearers. I think this view ought to be submitted to a larger number of gentlemen than were then present, and I should have sent it to you a long time since, if I had not expected the whole proceedings would appear in the Recorder. As last week's Recorder however, contains only a short note, from which no one could judge what their statements amounted to,—I send you a more particular account.

Rev. Mr. Dennis of Topsfield, stated, that in Mr. Cowles' society in Danvers, there had been two or three instances of hopeful conversion. In Mr. Braman's society in Danvers, Mr. Poor's society in Beverly, in Wenham, Hamilton and Topsfield, the state of religion was *very low*. In Essex there were thirty-seven cases of conversion. In general, in the district he described, the *cause of Christ* was indeed in a deplorable situation—the churches languishing and the saints cold. Nothing special had occurred since the last Conference.

The Rev. John C. Cleaveland, of the tabernacle Church in Salem, then rose and said, that it had fallen to his lot to describe a scene of even greater moral and religious desolation than the preceding. The Southern corner of the County he represented as stationary in its spiritual progress. He could say nothing favorable of Lynn, Saugus or Lynnfield. Marblehead, a little, but not much better. (The Conference considered *the fishing business* as demoralizing, and having also an irreligious tendency.) In Manchester there was something cheering in the prospect. It had improved a little—they had been blessed with a work of grace.† (See Recorder for particulars.) In Squam a small *persecuted* society of Christians, (16 or 18,) maintain themselves amid the general corruption—but they had experienced *much persecution*, and endured *great suffering* from the world and from the wicked around them. There is a population of fifteen or sixteen hundred souls in Squam *without the means of grace* (!) and "in the judgment of charity there could be but ten pious persons among them." He had reason to suppose, from information he had received, that there was even a less number; *but in the judgment of charity there could be but ten!* The society he spoke of had been lately formed, chiefly by the exertions of individuals from out of town, and in spite of the opposition of a scoffing world. The frame of a house of worship for them, was raised on Tuesday, which house was to be owned by several *liberal* individuals *not of the town*. And as a proof of the *opposition* and *persecution*‡ they had to encounter, he mentioned that he found *four hours and a half of constant labor* necessary to convince [persuade] the owner of the land on which the house stood, to give a deed of it to people *out of the town*! "So much influence adverse to to the cause of Christ had been employed on that man's mind!"

Squam was "in a most deplorable situation." There was a Sabbath school there, in which no book *but the Bible* had been used, and he was sorry to say it was under bad influence. The effect of the school, he believed, had thus far been bad. It was *opposed to the cause of religion*. *Liberal individuals* in *Salem*, had furnished them likewise with a Sundaay school Library, but they were afraid to trust it in the hands of the Sunday school teachers, as it had been hinted to them that the books would be burnt. They had placed it in the hands of another individual who would loan the books in such a manner that they would be safe.

In Squam twenty-five hundred pages of tracts were circulated; and that they might reach the persons whom it was desirable to influence, "they were sent directly even to the very doors of the Universalists." "God only knows what will be the result." In Sandy Bay there had been some awakening—but not extensive.

He now came to Salem, and he wished he was qualified to do that subject justice. He had come unprepared, as he had expected Mr. ——— to be there. Salem bore the same relation to the County, that Boston does to the State. Wealth and talents and influence are concentrated there, and he considered the wealth, talents and learning, with the influence consequent upon them, as opposed to the cause of Christ. "Salem *is truly in a most deplorable state.*"

[Here follows a statement of Mr. C's. remarks respecting the recent establishment of a Theatre in Salem. The account then proceeds:—]

He had never before asked the prayers of that conference for Salem, because he thought it would be looked on as a mere matter of form, but he did now earnestly

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* On the floor of the house 320 females, 20 males.

† There has been a nominal revival in Manchester, attended with a good deal of talk and boasting, and a few weak minds have suffered under a strong excitement. But to a spectator on the spot, the triumph of orthodoxy, which makes so much noise at a distance, is scarcely visible. There are probably fewer orthodox than there were ten years ago; and the number of *Deists* is supposed to be greater than in any other town of that size in the county.

‡ Perhaps the Editor of the *Gloucester Telegraph* can give us some idea of the *nature* of the persecution they have undergone, by a history of the whole transaction. If he will take the trouble, it will be doing the public a service.

beg for their prayers, and the prayers of God's people for Salem. It was indeed in a most deplorable situation. "Error, he wished to be understood—*gross error*, without any qualification, prevailed to an alarming extent in Salem." * * * * *

From the churches of the North conference *in Essex*, an account was received, from which it appeared that orthodoxy was stationary or retrograde in every town within their limits. Similar lamentations were uttered over these as over their "lifeless" sisters.

So that *the whole County of Essex*, containing a population as moral, sober, industrious, intelligent and, if we are to know men by their works,—as *religious* as any district of equal size in the Union, was represented, by these self-constituted censors, with partial exceptions in the three little villages of Essex, Sandy Bay and Manchester, as being "in a most deplorable situation"—as if almost all its most respectable citizens were opposed to the cause of Christ.

I forbear comment. If these things are strictly true,—whether Mr. Cleaveland ought to have been the first to proclaim them—and if they are not true, how far that gentleman has exceeded even the license his party allows—I leave to the judgement of the good citizens he has traduced.

A Layman.

OBITUARY.

Died, at his house in Park-street, in this city, on Sunday evening, the 24th ult, Jonathan Amory, Esq.

By this dispensation of Providence, a numerous family is deprived of a parent, and the community of a valuable and important member.—Mr. Amory had been in business in this city during the last thirty seven years. For this long period he had maintained a reputation for strict justice, liberality, and integrity in his dealings, not surpassed by that of any one among our citizens. Engaged in very various and extensive concerns, be obtained by steady and successful industry, an ample income; and in his disposal of this, while he made it his first object to perform his duties to his family, other purposes, both of general utility and of private charity, received from him judicious and well directed aid. Mr. Amory's disposition led him to avoid as far as possible the walks of public life. of manners peculiarly modest and retiring, he shrunk from the idea of display, and was satisfied with diffusing the benefits of his experience, and the conclusions of a singularly correct judgment, among those with whom his connexion in business, or his domestic ties, brought him into immediate contact. All who knew him will call to mind the unvaried dignity of his demeanor, the gentleness and urbanity of his manners, the simple and unaffected good sense of his conversation.—In his habits of business, Mr. Amory was distinguished for system and regularity. For year after year the same returning hour of the day found him at his desk, on the days appropriated to business, and equally certain was it, when the Sabbath arrived, that his accustomed place in the church would not be vacant. As his views of duty, however, were not bounded by the mere routine of business, neither did his religion consist in a mere attention to its ordinances. Mr. Amory's life was that of a Christian; cultivating the pure spirit of the gospel, he showed his love to God by visiting and relieving the poor and destitute, and by keeping himself unspotted amidst the temptations of the world. Nor was this true of him only in his maturer years; those who knew him in early life, have testified to the peculiar correctness of his conduct, even when exposed to the example of the gay and thoughtless, and beset by those inducements to irregularity, which in early youth it is found so difficult to resist. We have said that Mr. A. was a Christian:—such was the character of his life, and such were the temper and spirit of his last moments. Happily for himself, and for his friends, he was not tried during his last illness by severe or protracted suffering. His mind continued unimpaired to the last; and in that quiet temper which had marked his whole career, he yielded his soul with calm resignation to the hands of his maker. We will not murmur then that he was so soon taken from his family and friends; we will rather rejoice that they so long had the benefit of his counsel and his example; and may those who have seen in him what a happiness it gives in the hour of departure, to have lived a life of virtue, be excited to exclaim, "let me die the death of the righteous, and let my last end be like his." *Bos. Gaz.*

LITERARY.

Classical Reader We formerly gave a brief notice of this admirable book. It is generally known, we believe, that the selections have been made by the joint labors of Rev. Mr. Greenwood, and Mr. G. B. Emerson, of this city. We are happy to learn that the acceptance of this book with the public, has been such that a new edition has been called for. To give a somewhat greater animation and variety to the selections, some of the former peices have been omitted, and new ones added. A permanent form is now secured to the work, by stereotyping. We feel no hesitation in saying, that from the pleasant variety it furnishes as a reading book, and especially from the chastness, and elevation of moral sentiment that pervade its pages, it has no superior as a reading book for the higher classes, in our schools.

Boston Patriot. The Boston Daily Aduertiser of Tuesday, has the following courteous and respectful remarks on the recent change that has taken place in reference to the "Boston Patriot."

We are sorry to learn, from the note of Mr. Edmund Wright, Jr. in the Patriot of yesterday, that he has relinquished his interest in that paper, and retired from the management of it, and particularly to learn that the cause of his retiring is the bad state of his health. We cannot suffer him to withdraw, from the relation in which he has long stood towards us, as the conductor of a neighboring daily paper. without declaring our grateful recollection of the uniform courtesy and kindness which has invariably marked his conduct in the intercourse between us, and bearing our testimony to the honorable feeling which has invariably governed him in the discharge of his editorial duties. His useful services, the numerous readers of that paper will appreciate. He is to be succeeded in the editorial chair, by John B. Davis, Esq.

Zion's Herald. This publication has been discontinued and its subscribers transferred to the Christian Advocate and Journal, published at the general agency of the Methodist Episcopal Church, New-York. It has been published five years and eight months—was commenced by Messrs. Moore & Prowse—and now has a very extensive subscription. The paper has latterly been under the management of the Trustees of Wesleyan Academy, for the benefit of the New-England and Maine Conferences.

The New England Palladium. Messrs Young & Minns, who have for nearly forty years conducted the Palladium, with singular industry, prudence and success, yesterday took leave of their customers and the public, having transferred the paper to Mr G. V. H. Forbes, by whom it will be henceforth edited and published. Having been always governed by the most honorable principles, in the discharge of their duties, and by an obliging and liberal spirit in all their intercourse with their editorial brethren, they retire with our best wishes. It is wishing enough for them, that their retirement may be as quiet and happy as their laborious carreer of duty has been happy and honorable and useful. The Palladium has long, deservedly enjoyed a high degree of public favor; and we trust it will continue to deserve it.

The first number of the "American Manufacturer," published weekly by Messrs Collier, No. 9, Merchant's Hall has been received. Its typographical execution is neat, and it contains a good deal of matter particularly interesting to manufacturers. *Pat.*

Gazetteer of Massachusetts. This work, which was some time since promised to the public, by Dr. Jeremiah Spofford, is just published. We presume it will not disappoint the public expectations. It contains much typographical and statistical information, apparently the fruit of careful inquiry, and laborious research. It is condensed in a compact and convenient form, and the volume is neatly printed. Besides a general description and succinct history of the state, and its larger divisions, it contains a particular description, with historical notices, of the several towns, alphabetically arranged. It is accompanied by a small, but neat map of the state. *Adv.*

Phi Beta Knappa. The anniversary of this interesting Society was well attended on Thursday. Prayers were offered by the Rev. Mr. Francis. An oration on the causes of the decline of Nations was delivered by Mr. Porter, of Medford, whose ill health prevented him from being well heard by most of the auditory. We regret the circumstances, as from the parts we were able to hear the performance was well worthy of the society and the cause of letters. The Poem, by Mr. Hedge, of Cambridge, abounded with poetic beauties. and its sallies of wit and neat satire were frequently interrupted with laughter, "holding both her sides." One of his happiest hits was given in an imitation of the superfine lyric style of Sir Walter, in a minute description of the Niagara launch *hoax* of the last year. We were pleased to see that the President of the United States attended as a member of the society. *Centinel.*

Brown University. On Wednesday, the fifty ninth annual Commencement of Brown University was celebrated as usual, in the first Baptist Meeting House The audience was not by any means, as numerous as on former occasions This perhaps was occasioned by the inclemency of the weather on Tuesday.

The degree of D. D. was conferred on Rev. Alva Woods; Rev. Daniel Sharp, of Boston, and L. L. D. on Eliphalett Nott, D. D. of Union.

At the late commencement of Columbia College, N. Y. the degree of D. D. was confered on the Rev. Asa Eaton, of this city. *Adv.*

Washington's Works. A paragraph has appeared in some of the papers, expressing an apprehension that in consequence of the late change of Ministry in England, Mr. Sparks, who was in London, and had received permission to consult such historical documents in the colonial archieves as come within the scope of his inquiries, would meet with some impediment in obtaining free access to those documents. We are happy to learn that such apprehensions were unfounded. He has received permission, from one of the new Ministers, at the head of the department, to examine all the papers he wished in the public offices there. We anticipate great benefits from the preseverance of Mr. Sparks, in seeking, at the most authentic sources, whatever will serve to illustrate the history of the country. No one is better qualfied than he, to select whatever is useful, and inaccessable in this country, from the files of the public offices in England. He is now in Paris, engaged in the same pursuit, and we trust that there also his inquiries will not be without success.

We understand that an arrangement has been made for publishing Washington's works in Germany, to be translated by a distinguished Professor of the University of Gottingen.

Boylston Prizes. The exercises in elocution by students of H. University, for the prizes instituted by the late Ward Nicholas Boylston, Esq. took place on Thursday. The following were the successful candidates:—

First Prizes—$15 each—awarded to Thomas Davis, Concord, Ms. Senior; and John O. Sargent, Boston, Junior.

Second Prizes—$10 each—to Horatio Cook Meriam, Concord, Ms.; Elbridge Gerry Austin, Boston, Seniors; and ——— Tower, New-York, Junior.

From the list of Theological works just published in England we select the following.

Daily Helps to Devotion, for Christians in Retirement. Being a Selection of Topics for Prayer, Intercession, and Thanksgiving, for every Day in the Week; accompanied by suitable Texts from the Holy Scriptures. By A. Westaby, M. A.

Annotations on the Apocalypse; intended as a Sequel to those of Mr. Elsley on the Gospels, and of Mr. Prebendary Slade on the Epistles; and thus to complete a Series of Comments on the whole of the New Testament, for the Use of Students in Prophetical Scripture. By John Chapel Woodhouse, D. D. Dean of Lichfield, 8vo. 12*s*.

Carpenter's Popular Introduction to the Study of the Scriptures, With maps and Plates. Part I. 1*s*. To be continued monthly.

Scripture Illustrations. Series the First.—Scripture Difficulties examined, with a View to their Solution. Published for the Catholic Mission.) No. 1. 1*d*. to be continued weekly, or in monthly Parts, 6*d*.

Lectures to Young Persons on the Intellectual and Moral Powers of Man; the Existence, Character, and Goverment of God; and the Evidences of Christianity. By the Rev. John Horsey. 8vo

SUMMARY.

Solar Microscope. We know of no place of amusement [says the Traveller,] more calculated to excite the admiration of the curious than the exhibition of the Solar Eicroscope, now at Joy's buildings, Cornhill square. Its powers are wonderful, and when it is known that it is the production of an American artist, it will enhance the interest which has been taken by those who have witnessed them.

Salem Mill Dams. A letter from Salem says all the shares have been subscribed for.

South Marginal Street. This contemplated street is to extend (if built) from Broad Street, along the flats towards the northerly end of the South Boston Free Bridge. Among the arguments in favor of it we notice the following, in a communication in the Tuesday's Paladium, signed "Washington Street."

"In the several essays that nave appeared in the papers, on this new street, many commercial and other advantages have been noticed. The improvement of Broad-stree is certainly a fair argument in favor of the project. But there are nuisances to be noticed, which fall heavily on a class of citizens, who pay higher taxes in proportion to their means than any other class in the city. I allude to the shopkeepers in Washington-street. Such is the throng of carts, loaded with iron, salt, coals and other heavy articles, and the interminable files of trucks of molassess, that a country chaise or a town customer in a carriage, cannot in safety, stop at our doors two minutes. We think that we also have some claims to accommodation, and we also pray most respectfully, that our plea may be heard in favor of the new street, which will relieve us from a great nuisance, and enable us to pay our taxes, heavy as they are, with a better grace." *Washington-Street.*

The Woolen Factories, lately destroyed by fire at Uxbridge and Milford, are supposed to have been instances of spontaneaus combustion

The working of the Worcester Coal Mine has been commenced with spirit by Col. Binney. An opening is made into the mine from the side of the hill, and is to form a railway for drawing out the Coal, which is said to improve in quality, as the excavation is extended.

Supplies for Greece. The brig Suffolk, Capt. Miltimore, sailed from this port on Friday last for New York, where she will take in the rest of her cargo, and proceed without delay to Greece; having Dr. Howe on board, to take charge of the distribution of the supplies, with the assistance of Dr. Russ, who is still in Greece.—The amount of provisions and clothing put on board by the Greek Committee, including the donations through the hands of the Ladies' Committee, and the Salem Committee, including also the freight and other charges, and money sent out to defray the expenses of distribution, is $12,-208 10. This consists partly of 1000 barrels of corn meal, and the residue principally of various articles of clothing.

The whole amount of supplies sent out in the Statesman, including charges, was $18,516 52.—Adding to this the present shipment, the whole amount which has been entrusted to the care of the Greek Committee of this town, and forwarded by them for the relief of the Greeks, is 30,-724 62.

Dr. Howe has left town to embark in the Suffolk. His exertions, and the devotion of his personal service in the cause of Greece, are deserving of the highest praise, and can proceed only from the fullest conviction, founded on opportunities he has had, of observing the condition of that country, that there are sufferings there, which by his efforts may be releived. For these arduous services he receives no pecuniary compensation, and seeks only those rewards which the benevolent always find in the success of their charitable designs. *Dai. Adv.*

Loans to the Greeks. It is mentioned in a German paper that the French government has made a loan of five millions of francs to Greece, and that Russia has loaned an equal sum, which will enable Count Capo d'Istria to carry on the war with more vigor.

Another eminent Patriot and Statesman is no more. We learn, with deep regret, that the Hon. John Taylor Gilman, of Exeter, has departed this life. He sustained the office of Governor of the State of New Hampshire for many years to universal acceptance, and has died full of years and honors. Greatly beloved and revered in life, his memory will long be cherished by a sympathizing public.

The Three Patriarchs. John Jay, of New-York, is the only surviving member of the First American Congress, that of 1774. Charles Carroll, of Maryland, is the only one remaining of the Congress of 1776, that adopted the Declaration of Independence. James Madison, of Virginia, is [it is believed] the only surviving member of the National Convention of 1737, which formed the Constitution of the U. States.

The Morgan trials. These trials, says the Troy Sentinel, were going on in Canandaigua by the last advices. On Friday the 22d inst. Eli Bruce, late Sheriff of Niagara county, was convicted on his indictment, which was for a conspiracy to kidnap Wm. Morgan.—Turner and Darrow, there being no legal testimony against them, were acquitted, under the direction of the court and with the full consent of the public prosecutor. The following passage is from a correspondent of the Albany Argus.

"The Jury returned a verdict of guilty against Bruce, at 12 o'clock last night.

The evidence proved Bruce to have rode with the carriage in which Morgan was transported from Molineux's on the Ridge road, 16 miles east of Lewiston, to Lewiston, and from thence to Fort Niagara; all within the county of Niagara. Bruce procured the horses for the exchange at Molineux's, and procured a hack and horses at Lewiston, and the passengers who came in the carriage from the east were exchanged in a back street into the carriage which Bruce procured at Lewiston. Bruce was at Molineux's with the carriage at 12 o'clock on the night of the 13th September. He was at Lewiston at 2 o'clock the same night, and started from Lewiston about that hour towards the Fort.

Morgan was proved to be confined in the magazine on the morning of the 14th. One witness heard the voice of a man in the magazine that morning at 11 o'clock: No person lived in or occupied any part of the Fort at that time. It has been closed since June, 1826. Giddings had the key of the magazine on the 14th of September. The witness who testified to the voice in the magazine went into the yard of the Fort with Giddings, and Giddings went to the magazine, opened it, and the witness heard the noise; thinking that there was something wrong, he turned away from the magazine, and walked off from the Fort as fast as he could. He was brother-in-law of Giddings, on a visit at the time, and is an intelligent young man of the name of John Jackson, residing at Lockport.

It was remarkable that Bruce called no witnesses to explain his conduct, or in any manner to exculpate himself."

Eastport, Me. Aug. 23. His Excellency, the Lieut. Governor of New-Brunswick, visited this place on Wednesday last, accompanied by his suite, and immediately after his landing repaired to Fort Sullivan, under the command of Capt. Childs, where he was received by a salute of 13 guns, and spoke in the highest terms of praise of the order and discipline of the troops, and the remarkable neatness of the garrison.

The last *National Intelligencer* contains a letter from Kentucky, which says,

"I speak *advisedly* when I say Mr. *Van Buren* has recently written to a gentleman in Kentucky to this effect, 'Jackson will get twenty-four votes in New-York HE SHALL HAVE THE WHOLE if *necessary*.'

The Daily Advertiser of Wednesday has the following notice.

From Europe. The Ship Josephine, has arrived at New York from Belfast, and brings Belfast dates to July 22d and London dates to July 21st.

The London Globe of the 21st, announces the death, at 11 o'clock, on that morning, of his Grace, the Archbishop of Canterbury. He died at Lambeth palace. His Grace, who was in his 76th year, had been indisposed for some time past, but had only been confined to the house for ten days.

The Archbishop was Primate of all England, and Metropolitan, a Lord of Trade and Plantations, a Trustee of the British Museum, a Governor of the Charter-House, and Visitor of all Souls and Merton Colleges, Oxford, and of the contemplated King's College, London:—Cousin of the Duke of Rutland, brother of Lord Manners, and father of the Rt. Hon. Charles Manners Sutton, Speaker of the House of Commons. He was consecrated Archbishop of Canterbury in 1792, with the annual income of 25,-000*l*. sterling (111,000 dollars.)

In the House of Commons on July 18th, the new tariff of the United States was the topic of some discussion. We have not room to day for debate. A motion by Mr Huskinson for copies of our tariffs of 1824 and the present year, and also of any communications on the subject from the British Ministers in this country, was agreed to.

In France, the Chamber of Peers had terminated the deliberation on the project of a law respecting the Journals. The Censorship, the monopoly of Journals, and a law of tendencies, (as to libel,) have all been done away.

Rusia and Turkey. "The Continental papers" says the Globe of the 21, "which reached us this morning, bring further accounts of the progress and success of the Russians. Tuleza, or Tultschi, has fallen into the hands of the besieged corps. The Russian army, under the Emperor has been Reinforced, and its advanced guards have been pushed without opposition to Magnalia and Kouzgoun. These places are about half way between Rarassa and Bazardschik, the first place where there is any appearance that the Turks will make a stand.

There was a report at Paris, of the Porte having agreed to accept the mediation of France and England.

Latest from Europe. The latest London papers are to July 23d, recieved via New-York. The following items relative to the war, are selected.

Private letters from Odessa, state that the Russian army had reached Varna, which is considerably in advance of their former positions, on the seacoast in the direction of Constantinople. The official bulletins of June 30, and July 2, both dated at Karassou, the emperor's head quarters are received. The last bulletin gives the particulars of the capture of Anapa, and the news of the surrender of Tultscei, with a garrison of nearly 2000 men, and 91 cannon on the ramparts.

From Smyrna.—We have been favored [says tn Daily Advertiser] with *Le Courrier ke Smyrne* to the 7th of June. These papers do not contain so late intelligence from Constantinople, as we have received through other channels. The latest information from that capital, held out prospects of peace, and it was stated that the Porte had made proposals to France and England. for an arrangement, on the basis of the treaty of July 6, 1827, and requesting their meditation with Russia, This is stated in a letter from Constantinople of May 30, and confirmed under date of June 3, with the further information, that a Tartar had been despatched on the 30th, to Hassan Pacha of Smyrna, with a letter to the Ambassadors of France and England, in which the Porte invites them to return to Constantinople, to treat anew of arrangements for the affairs of Greece. The Courier adds, that the Tartar arrived at Smyrna in 30 hours, and that the French schr. Daphnis set sail at day break on the 2d, and it was presumed she had been despatched with the messenger for Corfu.

It was reported that three towns of Turkish, Armenia, Bajazid, Carz, and Akalsiki, had been taken by Gen. Paskewitch. It will be remembered that this General is at the head of the army lately employed against Persia, which is now advancieg upon Turkey from the frontiers of that kingdom.

The Russian squadron had captured a Turkish corvette, coming out of Modon, and sent her into Egina.

The Courier describes the rigorous measures odopted by Count Capo d'Istria against the spread of the plague, which had appeared at Hydra, and represents them as an artifice for disarming the people, and establishing a rigid police. He had established a strict system of sanitary measures, in Hydria, Spetzia, and in the Morea.

MARRIAGES.

In this city, on Thursday morning, by Rev. Mr. Young, Mr. Henry Edwards, of the firm of Edwards & Stoddard, to Miss Martha Ann Dorr, daughter of Samuel Dorr, Esq.

In Newburyport, on Sunday evening, Mr. William Dame Carter, of Portsmouth, of the firm of Benjamin Carter & Son, to Miss Elizabeth Newman, daughter of the late Capt. Daniel Newman.

In Medfield, by the Rev. Dr. Saunders, Mr. Phineas Allen of Concord, to Miss Clarissa Fiske, daughter of Maj. J. Fiske of the former place.

In Springfield, Mr. Jona. Hunt, Jr. to Miss Abigail, daughter of Rev. Dr. Osgood

In Barnstable, by the Rev. Mr. Hersey, Mr. Richard Colburn, of Sandwich, to Miss Delia Smith—Mr. Joshua Thayer to Miss Catharine Otis.

In Shrewsbury, on Sunday evening last, Mr. William Leggett, of Worcester, to Miss Nancy D. Phelps, daughter of Capt. Azor Phelps.

In London, Sir Astley Cooper to Catharine, daughter of the late John Jones, Esq.

DEATHS.

In this city, Mr. Sutton Wythe, of Philadelphia, aged 21; Mrs. Ann, relict of the late Mr. John Bosson, aged 78; Mr. John Ficket, aged 45; Henry Rhoades, son of Capt. Isaac R. aged 10 years; Mr. John Ryan, aged 21; Eliza Allen, aged 30; Elizabeth Rand, aged 51; Sarah Growin, aged 28; Elizabeth P. Whittemore, aged 20: Alden Cutler, aged 22; Isaac Poor, aged 41; Owen McQuade, aged 38; John G. Plamboeck, 65; On Sunday evening, much lamented by his relatives and friends, Capt. Nathan Eaton. Mrs Martha Lincoln, wife of Mr. Hawkes Lincoln, aged 58—Mr. Luther Richards, aged 28—Mr. Stephen Thayer, aged 49—Mr. Albert Crocker, aged 22, of the house of Bemis & Crocker.

In North Providence, on Thursday last, *Welcome Arnold Burges*, eldest son of the Hon. Tristam Burges, in the 27th year of his age. In the death of this amiable and talented young gentleman, his parents mourn the loss of an affectionate son, and society one of its brightest ornaments.

In Eastport, Me. on the 23d ult. James Kimball, Esq. aged 58.

In New-York, Rev. J. Feltus, D. D. Rector of St. Stephen's Church, aged 53.

In Troy, N. Y. on the 18th ult. Mr. Jonathan Seaver, aged 85, a native of Roxbury, Mass. but for more than 60 years a resident in New-York State.

In Philadelphia, 19th ult. Mr. Matthias Crocker, hatter, aged 23, eldest son of Mr. Loring Crocker, of Barnstable.

WANTED.

THE Subscription price (two dollars a volume) will be given, at this office for the *First* vol. of the Second Series of the Christian Disciple.
Aug. 30. 3t.

REMOVAL.

BOWLES & DEARBON respectfully inform their customers and the public, that they have removed to the new Stone Building, No 50, Washington Street, five doors north from State Street. By this removal they have obtained a much more commodious Store than they formerly occupied, and have also a room in the second story, immediately connected with the Store, which will be free of access to every one; particularly for Clergymen and others who reside out of the city. All articles in their line will be sold wholesale or retail, on as favorable terms as can be had in the city. They hope, therefore, for a continuance of the patronage they have already received, and solicit the favors of all who may have occasion to purchase Books, Stationary, Fine Cutlery, &c. &c.

Classical, School, Theological and Miscellaneous Books, will be furnished to Libraries, and individuals, at low prices.

They also publish a great variety of Books for children and young persons.

Having paid particular attention to this branch of their business, they are enabled to offer a select and approved list of Books for Juvenile Libraries, Sunday Schools, &c. upon reasonable terms. They still continue to publish their series of "Original Books for Children," a number of which are now in press.
Sept. 6.

HYMNS FOR SUNDAY SCHOOLS, 2d EDITION.

JUST published by WAIT, GREENE, & CO. Hymns for Sunday Schools, 2d edition.—This book contains four parts, viz; 1st part Hymns for worship, consisting of commencing and closing hymns to be sung in school; 2d part, Hymns for children not over six years; 3d part is designed for scholars between the age of six and twelve; 4th part, for scholars over the last mentioned age.

Also, additional Hymns not in the first edition.

☞ This book is used in all the principle Sunday Schools under the direction of Unitarian Christians, and also by many others.
Sept. 6.

SUPERIOR PRINTING INK.

MOSES WHITING has constantly for sale at the Counting Room of the Boston Ink Manufactory, No 36, Washington street Boston, BOOK and NEWS INK manufactured by G. Clark,—warranted and on lilberal terms.

I have been using Ink for nine months past on the power presses from the above factory and believe it superior to any in the United States.
Boston July 24th, 1828. JAMES HERROD.

Boston, August 23, 1828.

For some time past we have used in both our job and Newspaper offices printing ink from the above factory, and with cheerfulness and in the utmost confidence remormend it for general use.
TRUE & GREENE.

This paper is worked on Ink from above factory.
Sept. 6. eop2m

CHRISTIAN TEACHER'S MANUAL,

JUST published by BOWLES & DEARBORN, 50 Washington-street,—*The Christian Teacher's Manual*; designed for families and Sunday Schools. Vol. I. No. 5.

CONTENTS.

The Jewish Temple; Andrew Inglis; On the properties of Water; Infant Classes in Sunday Schools; Upon the right Method of Reading the Scriptures; Extracts from Dr. Harris's Natural History of Man; On the Eye; Death of a Christian; Communication. 3t Aug. 30.

KENRICK'S EXPOSITION—2d VOL.

MUNROE & FRANCIS respectfully inform the Subscribers to Kenrick's Exposition of the New Testament, that the second volume will be ready for delivery next week.

To those who have not yet subscribed, the publishers still offer the work at the low price of *Five Dollars* for three large octavo volumes. The third volume, containing the Acts of the Apostles, to be published before the year closes.

The author says, at the close of this volume, "We are now come to the end of John's History, and to the close of the four Evangelists, which contain an account of the mission, ministry, death, and resurrection of Jesus. I have taken no notice of Mark, because his history corresponds almost entirely with that of Matthew, but have expounded such parts of Luke as are not to be found in the Evangelists. Matthew and John have been taken throughout, and in this manner an Exposition has been given of every material transaction or discourse in the gospels." 3t Aug. 30.

REV. DR. LOWELL'S DICOURSE.

JUST published by N. S. SIMKINS & CO. 79, Court-street, corner of Brattle-street, "A Discourse on the Trinitarian Controversy," delivered at the Ordination of Mr. Daniel M. Stearns, as pastor overthe first Church in Dennis: by Charles Lowell, Minister of the West Church in Boston.
Aug. 30.

FRESH QUILLS.

150,000 QUILLS, mostly high No's and very superior, among which are a lot of "Mongrel Goose Quills," which in point of durability excel all others.

☞ Merchants & individuals in pursuit of good Quills at a low price will at all times find a choice selection at 96 and 98 State-st. sign of the Large Ledger. JOHN MARSH.
Aug. 30.

PENS, INDIA INK, &c.

6 GROSS Silver Pens at very low prices.
150 Boxes India Ink.
15,000 Dice of the best quality.
20 Gross Court Plaister,
For Sale at 96 & 98 State-st. sign of the Large Ledger by JOHN MARSH.
Aug. 30.

NEW COMMISSION STORE.

THOMPSON BAXTER would inform his friends, and the public in general, that he has opened a Commission Store, at No. 190, Washington-street, directly opposite the *Malboro' Hotel*, for the sale of Boots, Shoes and Domestic Goods, at wholesale and retail, and for cash only.

☞ Cash advanced on consignments, which are solicited. Aug. 30.

MILTON ACADEMY.

THE Academy at Milton, having been recently vacated, in consequence of the indisposition of Mr. Howe, its late Instructor, a Successor is now wanted. Any Gentleman duly qualified, and wishing the situation, is requested to apply by letter, or personally on or before the 13th of September next, either to
Rev. Dr. Richmond, *Dorchester.*
Rev. Dr. Gray, *Roxbnry*, or to
S. H. Babcock, Esq. *Milton*, or his Store in Boston, No. 9 Central-street.
Aug. 23. 3t. By Order of the Trustees.

JUST published by N. S. Simpkins, & Co. "The *Christian Visitant or Religious Miscellany*," No. 4, Vol. II. For July and August.

CONTENTS.

Religious Liberality; The Life of Faith; Notice of the late Dr. Abbot of Beverly.—Juvenile Department. Lessons on the Mind.—Poetry. The Setting Sun; Soliloquy; A Hymn.—Selections. An Excellent Spirit; Repentance; Prayer.—Intelligence. Religious Meetings in London; Sunday School Union; Liberia; Trinity Church. Aug. 16.

POETRY.

From the Connecticut Mirror.

THE SABBATH EVE.

How calmly sinks the parting sun!
Yet twilight lingers still,
And beautiful as dreams of Heaven,
'Tis slumbering on the hill.
Earth sleeps, with all her glorious things,
Beneath the Holy Spirit's wings,
And rendering back the hues above,
Seems resting in a trance of love.

Mysterious music from the pines,
O'er yon dark rocks reclin'd,
Falls like the whisper'd words of peace,
Upon the heavenly mind;
And winds, with pinions steep'd in dew,
Breathe gently, as if stealing through
From Eden's bowers, they came to bless
The spirit with their holiness.

And yonder glittering throng of clouds,
Retiring from the sky,
So calmly move, so sweetly glow,
They seem to fancy's eye
Bright creatures of a better sphere,
Come down at noon to worship here,
And from that sacrifice of love,
Returning to their home above.

The blue isles of the golden sea,
The night-arch floating high,
The flowers, that gaze upon the heavens,
The bright streams leaping by,
Are living with religion; deep
Its glories on the waters sleep,
And mingle with the moon's pale rays,
Like the soft light of parted days.

The spirit of the holy eve
Comes through the silent air,
To feeling's hidden spring, and wakes
The gush of music there;
And the far depths of ether beam
So passing fair, we almost dream
That we can rise and wander through
Their open paths of trackless blue.

Each soul is fill'd with glorious dreams,
Each pulse is beating wild,
And thought is soaring to the shrine
Of glory undefil'd;
And holy inspirations start
Forth from the temple of the heart,
And chain—for earth's dark ties are riven—
Our spirits to the gates of heaven.

IL PENSEROSO.

MISCELLANY.

THE SHIPWRECKED WANDERER.

From the Mass. Journal.

The following story is strictly true; and it is published in hopes some light may be thrown upon the fate of the boy frequently alluded to in the course of it. The writer can imagine no injury the facts can do any one, and has hope they may do some good to the interesting individual concerned.

In the autumn of 1827, a gentleman in Norridgewock, Maine, was drawn to the Court House in that place by the report that an Irish woman had been taken up as a vagabond, and was to be committed to jail. When he entered, the supposed culprit was bathing her forehead in some cold water, which had been brought her, and frequently clasped her temples as if she were in pain. Though her dress was coarse and very much soiled, and her appearance wretched and way-worn, it was plain enough, at a single glance, that she was no vagabond.—The answers she gave to the questions directed to her were wandering and incoherent; but though intellect was evidently in ruins, the broken fragment betrayed that it had been rich and highly cultivated. Her face had no great pretensions to beauty, and its expression indicated intense mental suffering; but her figure was graceful, and her motions had the staid yet easy majesty characteristic of well-educated English women. There was an air of modesty and dignity about her, that even in her forlorn condition would have protected her from the insults of the most thoughtless; and as it was evident that the poor wanderer labored, at least, under occasional delirium, the gentleman, after consulting his wife on the subject, offered her the shelter of his own house.—Her lady like deportment, her refined conversation, and extreme wretchedness, completely gained the heart of her hostess; and here she lingered seven weeks, while her new friends were trying to ascertain in what way they could render her the greatest assistance. Her mind was often wandering, sometimes absolutely frantic; but during her intervals of reason she is described as an uncommonly fascinating and elegant being. Her walk was remarkably elastic and graceful, she managed a horse finely, and sang French songs with much taste and feeling. The account she gave of herself in her collected moments is singularly romantic,—yet it has an air of truth about it.

She said she was the daughter of the wealthy Doctor Bowring of London, and had two brothers: one named William Augustus Bowring, who resides in London, and the other, whose christian name I have forgotten, residing in Bolton, not far from London. She married Mr. Bradlee, a lawyer, without property, but, as she says, very acceptable to her family on account of his worth and abilities. This Mr. Bradlee was a liberal in politics and religion; and having been rather too active to be well pleasing to the British government, he grew disgusted with the state of things there, and resolved upon making a purchase in some part of America, where it would be agreeable to establish himself, and a family, consisting of a wife, one son, and two little daughters. For this purpose he visited the United States at the time Lafayette was making his famous tour through the country. Following the dictates of doating parental love, he brought his son with him; his wife and daughters remained at his residence in Bolton, awaiting the result of his travels.—Several anecdotes she told proved the genuineness of this part of her story: among the rest, she said her husband wrote at the close of one of his letters to her, "Lafayette has lost his trunk and cane; and the Americans will rake the Missisippi to find them." Her husband's letters indicated that he was pleased with this country, and intended to reside here. In one of them he mentioned that he regretted having taken his son George with him; as the variety of new objects he saw, and the attention he received, were likely to prove injurious to his character and manners, and on that account he had placed him under the care of *James Townsend*, of New-Haven. In subsequent letters he spoke very highly of Mr. Townsend, and seemed to have great confidence in him.

Mr. Bradlee took a fever and died. I am not sure that his widow told where he died. I believe it was in N. Haven. The news soon reached London; and Wm. Augustus Bowing went immediately to Bolton to inform his bereaved sister. From her own account, it is probable the tidings rendered her delirious; for she says she does not remember much that happened to her, till she found herself in a travelling carriage with her brother on her way from Edinburgh, and was told that the physicians had ordered her to travel for her health. When her mind became comparatively calm, her favorite project was to bring her daughters to this country, and educate the whole family here, as she supposed her deceased husband had intended and wished. Previous to carrying this design into effect, she visited a relation in Ireland,—Lord Agar; and agreeably to his advice sailed from Belfast, Ireland, in a vessel, which *I think* was called the Rob-Roy. An old and faithful nursery-maid, who had long lived in the family, accompanied her to take care of the little girls. She died on the passage, and was thrown into the sea. Mrs. Bradlee and the children suffered very much from sea-sickness; but no alarming accident happened to them till they were near the coast of Canada, when in a very thick fog the vessel struck on a sand-bar; and the captain announced that she must inevitably sink.—Then came all the horrible details of a shipwreck. The shrieks and groans, and rushing overboard of those, who were delirious in their agony, Mrs. Bradlee, with a mother's instinct, found her way to the cabin of her little ones, and taking one on each shoulder, attempted to get into the boat, in which some of the passengers were trying to save themselves. The side of the vessel was wet and slippery, and her brain was, dizzy. By some false step she lost her balance, and the children slipped from her embrace. One fell into the water between the vessel and the boat; but she kept hold of the other's little robe with a convulsive grasp. But in the confusion of the moment the gown had merely been thrown over the child—and when the frantic mother would have clasped the little one to her heart, she found but an empty robe! There is no eloquence in language to heighten the pathos of that heart-rending scene of desolation and despair!

Boats and dumb-bells were sent out from Quebec to pick up such passengers as might have escaped the wreck; and Mrs. Bradlee's next recollection is of standing on the sea-coast, alone in her misery. Several came up and spoke kindly to her. One woman in particular, addressing her in French, begged her to go home with her. Mrs. Bradlee answered in French, and after some persuasion, consented to go home with her, exclaiming, "But let me be alone! Let me be alone."

It is here necessary to remark, that there were a great number of poor Irish on board the Rob Roy, who were, as usual, coming to this country for employment. Mr. Bradlee, being a liberal, was of course a friend to these oppressed people,—and his widow, cherishing his slightest opinions with the fond reverence so natural to bereaved women, had ordered a large supply of provisions, and of little comforts for those who should happen to be sick during the voyage. These things she often carried to their cabin herself, and frequently expressed to the captain her anxiety that they should have every thing that was necessary and convenient.

The gratitude of these poor creatures was almost unbounded—they absolutely worshiped her and her children! Those of them who were saved, were perpetually around the door of the Canadian hostess, inquiring whether she were well, whether she had her reason, and whether there was nothing a poor Irishman could do to serve her. Her reply to these inquiries constantly was, she thanked them, but there was nothing now to be done for her. At last, an Irishman asked if there was nothing he could do for her in New-England, where he was going by the new route through the woods. Her imagination was instantly kindled—"N. Haven is in New-England," thought she, "and I shall see my son." Her host and hostess said every thing it was possible to say to persuade her to desist from her purpose; but she had all the obstinacy and energy of insanity, and no earthly power could detain her. Her host told her he would see her on board a vessel under the care of those who would not lose sight of her till she reached New-Haven, if she would give up the design of going through the woods; but the allusion to a vessel made her lips turn pale, and she would hold her temples, and shriek. Finding all intreaties useless, her kind Canadian host furnished her with coarse clothes, and strong shoes suitable for travelling in the wilderness. Mrs. Bradlee's account of her journey through the woods with these Irishmen, women, and children, is very interisting. Nothing but their respect could equal their kindness and attention.—When their companion was weary, or when a stream was to be crossed, they would make a palanquin of boughs and carry her; and when the insects were troublesome, they would keep green boughs waving around her. In this manner she came through the woods, treated with as much tenderness and respect as if she had been a beloved queen. But grateful as she felt for these services, her sense of propriety taught her that travelling Irishmen were improper companions to be seen with her; and as soon as they came to settlements, she told told them it would be best for them to separate: at the same time assuring them she should remember their kindness to her dying day.

How long she had been wandering about when she first attracted the attention in Norridgewock, is uncertain. From her complaint of suffering from the heat as she passed through the woods, it must have been several months. She had sometimes been seen above Norridgewock, sometimes below it. She said all she recollected was that she frequently *waked up* and found herself bathing her head by the side of some stream. Probably, the bewildered creature had wandered back and forth without knowing where she was going, and when the water cooled the raging fire in her brain, she thought she had just awaked. Many who saw her, and heard her talk, were convinced she was no imposter. The deadly paleness and sudden frenzy, which all allusions to the water occasioned; the burst of tears when the young *children* of the family attempted to caress her; the piercing shriek she uttered when one of the children appeared in a little blue gown, which she said was very like the one she had clasped to her heart, when she thought she clasped her infant,—all proved that the distressing tale was too true. *Casual remarks and accidental associations*, which no imposter can counterfeit, were in good keeping with her story. She described La Grange, which she said she had twice visited; a circumstance very likely to be true, considering her husband's politic's; she shewed she was no American, by asking whether the "penny post" had got in; she never boasted of her former wealth, but her habits and tastes were all those of one used to the elegancies and luxuries of a refined life.

Once, when she saw a handsome grey horse pass by, she observed, "That is a fine animal; he looks like the Arabian Greys they take so much pride in, in England." When asked if her family owned any of that breed, she replied, "We had six of the most beautiful creatures I ever looked upon,—and they were trained so well that at a whistle from the coachman, they would all take their places ready for the harness." While combing her hair one day, she said to her hostess, "My side combs are sadly broken. Did you ever see gold side combs?" On being answered in the negative, she added, "We have elegant ones in England, Sir John gave me two beauties." Who is Sir John? inquired her hostess. "Oh, I forgot you would not know whom I meant. He is Sir John Johnstone, of Montreal, son of Sir John Johnstone, who gave his name to a town in New-York. A church and mansion house he built, are still in tolerable repair. My husband went to see them when he was in America, on account of the friendship between the Johnstone family and ours. Young Sir John has a son in the 99th regiment of his Majesty's troops. My brother sent letters to Sir John Johnstone by me." It is a great pity you did not send to him when you were in Quebec," said her hostess. "It is a pity, indeed," she observed; "but I did not remember any thing about him then: the gold combs brought him to my mind." She said Mr. Buchanan, the British Consul at New-York, was her cousin on his mother's side; her name having been Bowring. She objected to writing to him, until she could reach New-Haven, where her husband had left all the funds he had with him in this country: when urged to do it, however, she did not shrink from it,—but wrote a plain statement of her distressing shipwreck. Her letter was enclosed in one from her host, begging to be informed whether such people as she had talked of lived in the places she mentioned, and asking a multitude of minute questions likely to throw light on the affair. Another letter was written to the post-master in New-Haven, Connecticut, in hopes of obtaining information concerning James Townsend. Both these letters remained unanswered. In the mean time, her friends were laughed at by some for taking such interest in a common vagabond; but those who most observed her manners, and heard her talk in the hours of rationality, believed her story to be true. She spoke of the former President Wheelock, as having been one of her father's correspondents; and related several domestic details she had read in his letters. When told that the wife of President Allen, of Brunswick, was the daughter of President Wheelock, she expressed a wish to see her, in hopes she had some of her father's letters. Her hostess accompanied her to Brunswick for this purpose. Mrs. Allen had none of the letters, but she recollected Bowring of London as one of her father's friends; and when asked concerning the domestic details of the family which Mrs. Bradlee had related, she said they were strictly true. President Allen likewise knew of a Sir John Johnstone of Montreal, descended from old Sir John Johnstone.

During the time all this was happening, the wretched mother was with great difficulty restrained from her wanderings: New-Haven and her boy were the only ideas that kept constant possession of her shattered mind; and at times she was like a chained wild creature straining to be off. Once she made her escape, but was overtaken a few hours after, and persuaded to return. During this short absence, her hostess observed a small bunch under the carpet near her bedside; and on removing it found it to be the little blue robe she had grasped at the time of the shipwreck. It was very dirty, and retained offensive marks of the childs sea-sickness. When the wanderer was brought back, her joy was great at finding the robe she thought she had lost. She was very averse to having it washed, and the proposal seemed to distress her exceedingly—after a few days she observed, "It is just as the little creature last wore it—if it must be washed for decency's sake, I wish it might be done without my knowledge."

Answers to the letters did not arrive; and the will of the maniac was no longsr to be controlled. Comfortably dressed and furnished with money, and letters to the British Vice Consul in Portland, she recommenced her journey. A very rational letter from her to her hostess, announced the kind reception she met from Mr. Sherwood, the British Vice Consul at Portland; and a polite letter from that gentlemen expressed gratitude for her kindness to a distressed countrywoman,—a conviction of the truth of her story, and a perfect recollection of the circumstacces of the shipwreck to which she alluded. Another letter from Mrs. Bradlee, dated Boston, spoke of the kindness of several English people in that place, and her intention to go to New-Haven immediately. This is the last that has been heard of her. After her departure, a letter from the postmaster in New-Haven was received, in which the writer apologized for his silence, by stating he had been a long time absent. The amount of his letter was, that he knew of no gentleman by the name of James Townsend in that place. About the same time a letter was received from James Buchanan, Esq. of New-York. It was very cold and laconic; answered no questions; disclaimed relationship with a person by the name of Mrs. Bradlee; said the woman was delirious, and should be put into an hospital.

No one knows what has become of this interesting wanderer. Perhaps when she arrived at New-Haven, and found her pursuit hopeless, the little light in her mind was extinguished forever! If her story be an imposition, it certainly does not *seem* like it. There are five or six New-Havens in the United States. If James Townsend resides in any one of them, we trust he will lose no time in making these circumstances known to William Augustus Bowring, London, provided there is such a person to be found.

MEDICAL INSTITUTION OF HARVARD UNIVERSITY.

THE *Medical Lectures* will begin on the *third Wednesday in October*, in the Massachusetts Medical College, Mason-street, Boston.

Anatomy and Surgery,	By DR. WARREN,
Chemistry,	DR. WEBSTER,
Materia Medica,	DR. BIGELOW,
Midwifery and Medical Jurisprudence,	DR. CHANNING,
Theory and Practice of Physic,	DR. JACKSON.

The Lectures continue thirteen weeks. The Class attend the Medical and Surgical Practice of the Massachusetts General Hospital, and Dr. Jackson's Clenical Lecture on the Cases, without fees. Separate Lectures on the Principles of Surgery are given by Dr. Warren without fees. Arrangements have been made for the study of Practical Anatomy, which will probably afford as great facilities as can be desired, and at as low a rate as at any school in the United States. The use of the Library of the Massachusetts Medical College may be obtained during the Course, by paying one dollar. The Professor of Chemistry will receive private pupils for practical instruction in the Laboratory. WALTER CHANNING,
Aug. 16. 8t *Dean of the Faculty.*

CONCORD ACADEMY.

THE subscriber informs his friends and the Public, that his School will be open for the reception of *Boarding and Day Scholars*,—the Fall Term to commence on Monday, September 8. Parents who send from a distance are informed, that the Preceptor will be particularly attentive to the Improvement of all who may be placed under his care, in good morals, and correct manners; and that the instruction given shall be thorough, in all the branches usually taught in the Academies and Schools in the vicinity. He hopes by devoting himself to his employment as a teacher, and by his unremitted exertions for the improvement of his pupils, to merit a continuance of that encouragement which he has hitherto received.

Terms $5 per quarter. Board from $1 50 to $2, in families near the Academy; or with the Preceptor if application be made soon.

PHINEHAS ALLEN, *Preceptor.*
Concord, Aug. 9, 1828.

REFERENCE,
REV. DR. PIERCE, *of Brookline,*
REV. MR. BARRETT, *of Boston,*
HON. SAMUEL HOAR, *of Concord.*

ANECDOTES OF ANIMALS. Just published by BOWLES & DEARBORN, No. 50 Washington-street.

Select Anecdotes of Animals, accompanied with descriptions and 34 engravings, intended for the instruction and amusement of young persons. By the author of "Evenings in Boston." Aug. 9.

DISTRICT OF MASSACHUSETTS....*to wit.*
District Clerk's Office.

BE IT REMEMBERED, That on the fifteenth day of July A. D. 1828, in the Fifty Third Year of the independence of the United States of America, PUTNAM & HUNT, of the said district, have deposited in this Office the Title of a Book the Right whereof they claim as Proprietors in the Words following, to wit:

"*Biographical Sketches, of Great and Good Men, Designed for the Amusement and instruction, of Young Persons.*"

In Conformity to the Act of the Congress of the United States, entitled "An Act for the Encouragement of Learning, by securing the Copies of Maps, Charts and Books, to the Authors and Proprietors of such Copies, during the times therein mentioned," and also to an Act entitled "An Act supplementary to An Act, entitled, An Act for the Encouragement of Learning, by securing the Copies of Maps, Charts and Books to the Authors and Proprietors of such Copies during the times therein mentioned: and extending the Benefits thereof to the Arts of Designing, Engraving and Etching Historical and other Prints."

JOHN W. DAVIS,
Clerk of the District of Massachusetts.

UNITARIAN TRACTS.

THE Tracts of the A. U. A. First Series—*Vol. I. Bound*, containing from No. 1 to No. 11 with an Index, may be had at the Depository, 72 Washington-street. 3t July 26.

SIMPLE HYMNS FOR CHILDREN.

JUST published and for sale by Bowles and Dearborn, 72, Washington Street, SIMPLE HYMNS FOR CHILDREN; to which is added an Index to such passages of Scripture as are most intelligible and interesting to young persons. Arranged in Lessons for the use of Parents and Instructors of Sunday Schools. By the author of the "Franklin Primer," &c. &c.

—ALSO—

A SERMON on Conversion, delivered in the First Parish in Hingham, Lords Day, July 20, 1828. By Joseph Richardson. Published by request.
Aug. 23, 1828

SHEET ISINGLASS, MICA, OR TALC.

CONSTANTLY for sale at Store No. 89, Cambridge, corner of Blossom-street, opposite Crombie & Mansur's Tavern, a complete assortment of the above article, of all qualities and sizes, suitable for Compass Cards, Lanterns, Stove Faces, &c. which will be sold very low. This article is far preferable, on many accounts, to horn, or any thing of the kind ever offered for sale in the United States. Its resistance to fire, being cheaper, and better calculated for Lanterns, Compass Cards, Stove Faces, &c. renders it one of the most useful articles for those engaged in the Lantern and Mathematical Instrument making business. A fresh supply of the above article just received.
Boston, June 28. ep. 6m

CAMBRIDGE SELECTION OF HYMNS AND PSALMS.—*Ninth Edition.*

THOMAS WELLS at No. 92 Hanover Street, Boston, has just published A Selection of Hymns and Psalms for Social and Private Worship. *Ninth* Edition. (Royal 18mo. size.)

In offering this edition, together with a supply of the recent stereotype edition, the Publisher is enabled to gratify the wishes of those who call for handsome copies on Paper and type of a size larger than the stereotype edition; as well as those to whom the neatness of the stereotype copy is acceptable. July 26.

JOTHAM ANDERSON.

JUST published, at this Office, and for sale by the Booksellers generally, "The RECOLLECTIONS OF JOTHAM ANDERSON, *Second Edition*, with other pieces of a similar character."

The following is the Author's Advertisement to the Second Edition.

ADVERTISEMENT.

The *Recollections* were originally printed in the CHRISTIAN REGISTER, and were re-published in a volume about four years ago. To the present edition have been added four chapters, which must be considered as closing the work, though they still leave it incomplete. The other articles were also first printed in the same paper, excepting one, which appeared in the CHRISTIAN VISITANT. The 'Extracts from a Journal' represent strictly and literally what took place. Of the other pieces, some are founded in fact, and some are the offspring of imagination. But the object of all has been to do good, and it is hoped that they have not altogether failed in it. HENRY W ARE, JR.
May 1828.

NEW WORKS.

AN Address delivered on the Fourth of July, 1828, at Watertown, in Commemoration of the Anniversary of National Independence; by Convers Francis.

A Sermon delivered in the Meeting House of the First Parish of Beverly, June 18, 1829, on the occasion of the lamented death of the Rev, Abiel Abbott, D. D. late Pastor of the First Church and Society in Beverly; by James Flint, D. D. Minister of the Second Church and Society in Salem.

A Sermon delivered at the Ordination of the Rev. William Parsons Lunt, as Pastor of the Second Congregational Unitarian Society in the City of New-York, June 19, 1828; by F. W. P. Greenwood, Junior Minister of King's Chapel, Boston. Just published, and for sale by BOWLES & DEARBORN, 72 Washington-street. 3t. July 19.

NEW BOOKS FOR YOUTH.

PERSIA; containing a description of the country, with an acconnt of its government, laws, and religion, and of character, manners and customs, arts, amusements, &c.—of its inhabitants. By Frederick Shoberl. With 12 colored engravings.—*The Life of William Penn*, compiled from authorities, and many original manuscripts. By Mrs. Hughs, author of Aunt Mary's Tales; ornaments discovered, &c.

Published by MUNROE & FRANCIS, corner of Washington and Water-streets. August 2.

DR. FLINT'S DISCOURSE.

THE Sermon of Rev. Dr. Flint, occasioned by the death of the late Rev. Dr. Abbot, of Beverly, is just published and may be obtained at this office.
July 19.

PETER PARLEY IN EUROPE.

JUST published, THE TALES OF PETER PARLEY ABOUT EUROPE, with 60 Engravings.

☞ This Work is on the plan of Peter Parley's Tales of America, and is esteemed still more entertaining and useful. S. G. GOODRICH,
July 5. 6t 141, Washington-st.

MILLARD'S TRUE MESSIAH.

JUST received, and for sale at this Office, a fresh supply of the popular tract by Elder Millard, entitled "The True Messiah Exalted." *Seventy five cents a dozen.* Aug. 23.

CHRISTIAN REGISTER.

ALL communications for the editor, as well as letters of business relating to the Christian Register, may be addressed to DAVID REED, Boston.

TERMS. The Christian Register is printed every Saturday, at *Three Dollars* a year, payable in six months from the time of subscribing.

Those who pay at the office, or send their subscriptions free of expease to the publisher, within the first month of their year, will pay but *two dollars and fifty cents*, (the original advance price.)

Those who pay bills in advance to a collector, after the first month of their year, will pay *two dollars and seventy-five cents.*

Those who pay after the first six months, will pay *three dollars.*

Those who delay payment till the close of the year, will be charged with interest on the amount from the expiration of the first six months.

☞ No subscriptions discontinued, except at the discretion of the publisher, until all arrearages are paid.

To those who obtain five responsible subscribers, a sixth copy will be sent gratis, for one year.

To those who obtain and become responsible for *five* subscribers, and send the money yearly in advance, a sixth copy will continue to be sent gratis.

☞ The following gentlemen are authorized to receive the payment of subscriptions for the Christian Register in their respective towns and vicinity

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